these fundamentals must come into it direct from
an Absolute which is other than Time or Timeless-
ness, and the Timeless Spirit must be a supreme
.•spiritual negation, an indeterminable basing the
Absolute's freedom from limitation by what is
formulated in Time,—it must be the negative to
the Time positive, in the same relation to it as the
Nirguna to the Saguna. But, in fact, what we mean
by the Timeless is a spiritual status of existence not
•subject to the time movement or to the successive or
the relative time-experience of a past, present and
.future. The timeless Spirit is not necessarily a
blank; it may hold all in itself, but in essence,
without reference to time or form or relation or
•circumstance, perhaps in an eternal unity. Eternity
is the common term between Time and the Time-
less Spirit. What is in the Timeless unmanifested,
implied, essential, appears in Time in movement,
•or at least in design and relation, in result and
^circumstance. These two then are the same Eternity
'or the same Eternal in a double status; they are a
twofold status of being and consciousness, one an
»eternity of immobile status, the other an eternity
•of motion in status.

The original status is that of the Reality time-
less and spaceless; Space and Time would be the
•same Reality self-extended to contain the deploy-
ment of what was within it. The difference would
be, as in all the other oppositions, the Spirit looking
:at itself in essence and principle of being and the
.^ame Spirit looking at itself in the dynamism of its